TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

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HISTORY OF JOSEPH SMITH.

CONTINUED.

On the 22nd, the presidency of the High Priesthood wrote from Kirtland to the brethren in Christ Jesus, scattered from Zion, scattered abroad from the land of their inheritance:—*Greeting:*

We your companions in tribulation, embrace the present opportunity of sending you this token of our love and good will, assuring you that our bowels are filled with compassion, and that our prayers are daily ascending to God in the name of Jesus Christ in your behalf.

We have just received intelligence from you through the medium of Brother Elliott, of Chagrin, making enquiries concerning the course which you are to pursue. In addition to the knowledge contained in the above on this subject, we say if it is not the duty of the Governor to call out and keep a standing force in Jackson county to protect you on your lands, (which it appears, must be done, as we understand the mob are determined to massacre you if the Governor takes you back upon your lands and leaves you unprotected;) it will become your duty to petition the Governor, to petition the President to send a force there to protect you, when you are reinstated.

The Governor proposes to take you back to your lands whenever you are ready to go, (if we understand correctly,) but cannot keep up any army to guard you; and while the hostile feelings of the people of Jackson county remain unabated, probably you dare not go back to be left unguarded. Therefore, in your petition to the Governor, set all these things forth in their proper light, and pray him to notify the President of your situation, and also petition the President yourselves, according to the direction of the Lord. We have petitioned Gov. Dunklin in your behalf, and enclosed it in a printed revelation, the same of this, which we now send to you. The petition was signed by something like sixty brethren, and mailed for Jefferson City, one week ago, and he will probably receive it two weeks before you receive this.

We also calculate to send a petition and this revelation to the President forthwith, in your behalf, and then we will set the part of the poor widow to perfection, if possible, and let our rulers read their destiny if they do not lend a helping hand. We exhort you to petition and try every lawful means to bring the mob to justice, so that as circumstances will permit. With regard to your tarrying in Clay county we cannot say; you must be governed by circumstances; perhaps you will have to hire out, and take farms to cultivate, to obtain bread until the Lord delivers.

We sent you a fifty dollar, United States note some time ago, if you have received it, please acknowledge the receipt of it, to us, that we may be satisfied you received it. We shall do all that is in our power to assist you in every way we can. We know your situation is a trying one, but be patient and not murmur against the Lord, and you shall see that all these things shall turn to your greatest good.

Enquire of Elder Marsh and find out the entire secret of mixing and compounding lead and antimony, so as to make type metal, and write us concerning it. Joseph has sent you another fifty dollar note, making in all one hundred dollars; write us concerning it. There is a prospect of the eastern churches doing something pretty handsome towards the deliverance of Zion, in the course of a year, if Zion is not delivered otherwise.

Though the Lord said this affliction came upon you, because of your sins, polluting your inheritances, &c., yet there is an exception of some, namely, the heads of Zion, for the Lord said your brethren in Zion begin to repent, and the angels rejoice over them, &c. You will also see an exception at the top of the second column of this revelation: therefore, this affliction came upon the church to chasten those in transgression, and prepare the hearts of those who had repented, for an endowment from the Lord.

We shall not be able to send you any more money at present, unless the Lord puts it into our hands unexpectedly. There is not quite so much danger of a mob upon us as there has been. The hand of the Lord has thus far been stretched out to protect us. Doctor P. Hurlbut, an apostate elder from this church, has been to the state of New York, and gathered up all the ridiculous stories that could be invented, and some affidavits respecting the character of Joseph, and the Smith family, and exhibited them to numerous congregations in Chagrin, Kirtland, Mentor, and Painesville, and fired the minds of the people with much indignation, against Joseph and the church.

Hurlbut also made many harsh threats, &c., that he would take the life of Joseph, if he could not destroy Mormonism without. Bro.

Joseph took him with a peace warrant and after three days trial, and investigating the merits of our religion, in the town of Paincsville, by able attorneys on both sides, he was bound over to the county court. Thus his influence was pretty much destroyed, and since the trial the spirit of hostility seems to be broken down in a good degree, but how long it will continue so, we cannot say.

You purchased your inheritances with money therefore, behold you are blessed; you have not purchased your lands by the shedding of blood, consequently you do not come under the censure of this commandment, which says "if by blood lo your enemies are upon you, and ye shall be driven from city to city;" give yourselves no uneasiness on this account.

Farewell in the bonds of the new covenant, and partakers in tribulation,

(Signed,) ORSON HYDE.

Clerk of the Presidency of the church.

On the evening of the 28th, Brothers, Oliver, Frederick, and myself, being agreed, bowed before the Lord, and united in prayer, that God would continue to deliver me, and my brethren from Doctor Hurlbut, that he may not prevail against us in the law suit that is pending: and also, that God would soften the hearts of E. Smith, J. Jones, Loud, and Lyman, also, Mr. Beardsley, that they might obey the gospel, or, if they would not repent, that the Lord would send faithful saints, to purchase their farms, that this stake may be strengthened, and its borders enlarged, O Lord, grant it for Christ's sake: Amen.

February 1st. Every expedient preparation was making by the church in Kirtland, and Clay county, to have those who had been driven from their possessions in Jackson county, returned.

Governor Dunklin wrote to the brethren as follows:

"City of Jefferson, Feb. 4, 1834.

Gentlemen:

Your communication of the 6th of December, was regularly received, and duly considered; and had I not expected to have received the evidence brought out on the inquiry ordered into the military conduct of Col. Pitcher, in a short time after I received your petition, I should have replied to it long since.

Last evening I was informed, that the further enquiry of the court was postponed until the 20th instant. Then, before I could hear any thing from this court, the court of civil jurisdiction will hold its session in Jackson county, consequently I cannot receive any thing from one preparatory to arrangements for the other.

I am very sensible indeed, of the injuries your people complain of, and should consider myself very remiss in the discharge of my duties, were I not to do every thing in my power consistent with the legal exercise of them, to afford your society the redress to which they seem entitled. One of your requests needs no evidence to support the right to have it granted; it is that your people be put in possession of their homes from which they have been expelled. But what may be the duty of the Executive after that, will depend upon contingencies.

If upon enquiry it is found that your people were wrongfully dispossessed of their arms, by Col. Pitcher, then an order will be issued to have them returned; and should your men organize according to law, which they have a right to do, (indeed it is their duty to do so, unless exempted by religious scruples,) and apply for public arms, the Executive could not distinguish between their right to have them, and the right of every other description of people similarly situated.

As to the request for keeping up a military force to protect your people and prevent the commission of crimes and injuries, were I to comply, it would transcend the power with which the Executive of this state is clothed.—The Federal Constitution has given to Congress the power to provide for calling forth the militia to execute the laws of the union, suppress insurrection, or repel invasion; and for these purposes, the President of the United States is authorized to make the call upon the executives of the respective states, and the laws of this state empower the "commander-in-chief in case of actual or threatened invasion, insurrection or war, or public danger, or other emergency, to call forth into actual service such portion of the militia as he may deem expedient." These, together with the general provision in our state constitution that "the Governor shall take care that the laws are faithfully executed," are all this branch of Executive powers. None of these, as I consider, embrace the part of your request. The words, "or other emergency" in our militia law seem quite broad, but the emergency to come within the object of that provision, shall be of a public nature.

Your case is certainly a very emergent one, and the consequences as important to *your society*, as if the war had been waged against the whole state, yet, the public has no other interest in it, than that the laws be faithfully executed. thus far, I presume the whole community feel a deep interest, for that which is the case of the *Mormons* to day, may be the case of the *Catholics* to-morrow, and after them any other

sect that may become obnoxious to a majority of the people of any section of the state. So far as a faithful execution of the laws is concerned, the Executive is disposed to do every thing consistent with the means furnished him by the legislature, and I think I may safely say the same of the judiciary.

As now advised, I am of the opinion that a military guard will be necessary to protect the state witnesses and officers of the court, and to assist in the execution of its orders, while sitting in Jackson county. By this mail I write to Mr. Reese, enclosing him an order on the captain of the "Liberty Blues," requiring the captain to comply with the requisition of the circuit attorney in protecting the court and officers and executing their precepts and orders during the progress of these trials. Under the protection of this guard your people can, if they think proper, return to their homes in Jackson county, and be protected in them during the progress of the trial in question, by which time facts will be developed, upon which I can act more definitely. The attorney general will be required to assist the circuit attorney, if the latter deems it necessary.

On the subject of civil injuries, I must refer you to the courts; such questions rests with them exclusively. The laws are sufficient to afford a remedy for every injury of this kind, and, whenever you make out a case, entitling you to damages, there can be no doubt entertained of their ample award. Justice is sometimes slow in its progress, but is not less sure on that account.

Very respectfully, your ob't s'v't,

(Signed,) DANIEL DUNKLIN.

To Messrs. W. W. Phelps, Isaac Morley, John Whitmer, Edward Partridge, John Corrill, and A. S. Gilbert.

On the 9th, a conference of high priests, elders and officers of the church of Christ in New Portage, Medina county, Ohio, was called at the house of Brother Kiblin, which I attended. It had been suggested that Elder Rigdon might remove from Kirtland to New Portage, but after listening to the proceedings of a previous conference, in Portage, from Brother's Palmer and Bosworth, it was decided that Elder Rigdon should not remove; and that the brethren in New Portage should assist all in their power to build the Lord's House in Kirtland; and that the brethren erect only a temporary or cheap place for meeting in Portage, as that was not to be established as a stake at present, and that course would enable them to do more for the house in Kirtland.

CONFERENCE MINUTES.

Minutes of the Conference of the Church of Jesus Christ of Latter Day Saints, held at Jackson, Michigan, July 5th and 6th, 1845.

Saturday, 2 o'clock P. M., Conference was called to order by N. W. Bartholomew.

Wm. Quigley, R. J. Coats, and N. W. Bartholomew, were called to preside during the Conference.

Samuel Graham was chosen clerk.

By request, the Conference was addressed by R. J. Coats, on the subject of the kingdom; followed by Wm. Quigley on the same subject, and then proceeded to ascertain the number of official members present.

One High Priest, one seventy, eight Elders, one Priest, and one Deacon, were present.

The Jackson Branch was then represented by Elder George Catlin; thirty four members, including one High Priest, four Elders, one Priest and one Deacon; all in good standing.

Albion Branch, represented by Elder Samuel Graham; eighteen members, three Elders and one Teacher; eleven in good standing; seven in standing, and have not been able to walk since Brother Noah Packard visited them with the circular of the Twelve.

Napoleon Branch, represented by Wm. Quigley; seven members including three Elders and one Priest; eight in good standing; one in standing.

A preamble and resolutions expressive of the feelings of the Albion Branch, were then read by Samuel Graham, and by a vote were adopted as a part of the minutes of the Conference.

Conference adjourned, by benediction, until Sunday, 10 o'clock, A. M.

Sunday morning, Conference met persuant to adjournment.

Opened by singing and prayer by Elder Wm. Quigley.

A crowded audience then listened to an address delivered by Elder Samuel Graham, on the ordinances of the gospel; followed by Arza Bartholomew, on the same subject. During the discourse, Mr. Elitson, a Methodist preacher, or rather an exhorter, and another gentleman, made some disturbance about a dog. After some threats had passed, the Rev. gentleman, Mr. Elitson, very much enraged observed if your dog kicks me again I will break his neck and yours too, after which the President interrupted them by calling them to order.

Conference adjourned until 2 o'clock P. M.

During the intermission three were added to the church by baptism.

Sunday after noon, Conference met persuant to adjournment.

Opened by singing, and prayer by Elder Willis Bartholomew, Conference was then addressed by Elder R. J. Coates, on the subject of the resurrection.

A preamble and resolutions expressive of the feelings of the Jackson Branch, were then read, as follows:

Whereas many false reports have been put in circulation by evil and designing men, with a view to prejudice the minds of many against the authorities of the Church of Jesus Christ of Latter Day Saints; therefore we deem it expedient to publish to the world by this preamble and the following resolutions, our views in regard to who has the authority and on whom rests the responsibility of bearing on the kingdom in these last days. Believing as we do that the Twelve, chosen by God, through the Prophet of the Most High, who has died a martyr to the cause, have this authority, therefore,

Resolved, That we will sustain and uphold the Twelve by our prayers and abide their teachings.

Resolved, That we will use our united efforts in forwarding the building of the Temple and the Nauvoo House, and in carrying into effect all the purposes of the late Prophet Joseph.

An expression of the feelings of the Albion Branch:—

Dear Brethren and Sisters in the new and everlasting covenent, in Conference assembled:—Your rank and standing under the reign of the Prince of Peace, have never been surpassed, indeed have never been equelled by any portion of the human race. You have visions and revelations of God. His being and perfection, developements of the depth of wisdom and knowledge of the council of his grace, and the purposes of his love, which give you an intellectual and moral superi rity above all your predecessors in the Patriarchal or Jewish age of the world. Secrets of God which have been hid from ages and generations have been revealed to you by the apostles of the great Apostle and High Priest of your profession. Mountains are indeed leveled; valleys are exalted, and the rough places are made plain to your apprehension; and from this data you are able to form more just conceptions of the present, and more lofty anticipations of the future than fell to the lot of the most highly favored subjects of preceding dispensations. To be called the friend of God was the highest honor conferred upon Abraham; to be called the friends of Christ was the principal honor of the disciples of Christ, to whom he committed the secrets of his Kingdom, but to be called the children of God through faith in Jesus Christ, is not only the common honor of the saints; but the highest honor which could be vouchsafed to the inhabitants of the earth. Such honor have we my fellow citizens, in being related to the only begotten Son of God; for to as many as received him, to them gave he power to become the sons of God. The world indeed does not know us, because they do not know Him. Beloved brethren, now are we the children of God, and shall we not cleave together in love and sweet union. Has not Jesus said "the conqueror shall inherit all things tha he will not blot his name out of the book of life; that he will confess it before his father and the holy angels; that he will place him upon his Throne and give him a crown of eternal life that will never fade away. Dear brethren, let us then arise in the strength of Judah's Lion. Be valient for the truth and adorn ourselves in all the graces of the spirit of God. Put on the armor of light, and with all the gentleness, and mildness, and meekness that was in Christ; with all the courage, and patience, and zeal, and effort, worthy of a cause so salutary, so pure, so holy, and so divine, determined never to faint nor to falter, till we enter the pearly gates; never to lay down our arms till with the triumphant millions we stand before the throne and exultingly sing, "Worthy is the Lamb that was slain to receive power, and wisdom, and honor, and glory, and blessing, forever and ever, Amen."

Resolved, That we love the brethran and love to listen to the counsel of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints, for in them we have the most implicit confidence.

Resolved, That we will make all possible effort to tithe ourselves one tenth of our possessions, as soon as possible, and go up to Nauvoo.

WM. QUIGLEY,
R. J. COATES,
N. W. BARTHOLOMEW. } Presidents.

Samuel Graham, Clerk.

Minutes of a Conference of the Church of Jesus Christ of Latter Day Saints, held in the town of Florence, St. Joseph Co. Mich., June 7th and 8th, 1845.

At 10 o'clock A. M., Conference was called to order and Elder Crandell Dunn was called to the chair and Elder E. M. Webb, chosen clerk.

A hymn was sung, and Conference opened by prayer by the President.

Official members present, one High Priest, Crandell Dunn; two Seventies, E. M. Webb, Pardon Webb; six Elders, Edward Willard, Jeremiah Cramer, Jonathan Willard, Ezekiel Lee, Seth Taft, George A. DeMont; two Priests, Thomas Forsyth and Thomas S. Smith.

Representation of Branches. Kilamazoo Branch, fifty eight members, nine Elders, one Priest, one Teacher, one Deacon, Elder E. Lee

Presiding Elder. Since last Conference, the Grand Prairie Branch of nine members have united with this. One has been baptised and two dismissed by letter.

Bertrand, Berrien Co. Branch; eighteen members, two Elders, one Priest, Gideon Brownel Presiding Elder; seven added since last Conference.

Mottville Branch, St. Joseph Co.; eleven members, two Elders, Andrew Thompson Presiding Elder.

Pawpaw Branch, Van Buren Co; nine members, two Elders; Benjamin Waldren Presiding Elder.

Bethel Branch co. Branch; twenty three members, one Elder; Moses Olmstead Presiding Elder; twenty three added, two died and fourteen removed to Nauvoo since last Conference.

Florence Branch, St Joseph co.; nine members, one High Priest, and thirty scattering members not represented by the above.

Moved and seconded that Brother Orrin Craw be ordained an Elder to preside over the Florence Branch. Carried unanimously. He was ordained under the hands of Elders C. Dunn, E. M. Weeb and E. Lee. After which the President gave some appropriate instructions to the saints, followed by E. M. Webb.

Benediction by Elder E. M. Webb; adjourned till three o'clock P. M.

Met according to adjournment. A hymn was sung, and prayer by Elder Ezekiel Lee. Another hymn was sung.

A discourse was then delivered by E. M. Webb on the fulfillment of prophecy, in which he demonstrated beyond successful contradiction that Joseph Smith was a Prophet of the Most High God, and that this work (called Mormonism) came forth in fulfillment to the predictions of the ancient Prophets.

He was followed by Elder C. Dunn on the same subject. Benediction by Elder Dunn. Adjourned till nine o'clock to-morrow morning.

Sabbath, June 8th, met pursuant to adjournment, and held a prayer meeting. Dismissed for ten minutes. At 10 o'clock, preaching by Elder C. Dunn on the subject of the gospel, in which he ably set forth the necessity of strict obedience to the same in order to insure a crown of life. He was followed by Elder P. Webb. Benediction by Elder E. M. Webb.

Adjourned one half hour.

Met according to adjournment. Prayer by E. Lee.

E. M. Webb then addressed the assembly on the subject of the resurrection and inheritance of the saints; followed by E. Lee.

Voted that the minutes of this Conference be published in the Times and Seasons.

Voted that the Conference adjourn to meet in the Town of Comstock Kalamazoo co. Mich. the first Saturday and Sunday in Sept. next.

Peace and harmony pervaded the Conference;—the spirit of God was manifested and the sublimities of eternity were edified and built up in the most holy faith, and rejoiced with exceeding great joy in view of the prospects of eternal life and the rich inheritance of the saints for which to God be all the glory. Amen.

CRANDELL DUNN, Pres.

E. M. Webb, Clerk.

EXTRACT OF A LETTER FROM BENJAMIN F. GROUARD, Dated—

Tahiti, December 6, 1844.

My Ever Dear and Respected Wife:—

I joyfully embrace another opportunity of writing you a few lines, knowing you are ever anxious to hear from me; especially when we are so remote from each other. I hardly know what to write about first, I have so many things to say, and in fact a sheet of paper is a poor medium, to my notion, to communicate one's thoughts; still, as there is no other resource, while so widely separated, we must gladly accept of it. Still you must not expect that all I can say in this, is hardly an index to what I want to say. I sometimes think it quite strange that I have never received any communication from you since I left; still, I cannot attribute it to your neglect, for I fondly hope there are some on the way, and will soon reach me.—It is a long time though, that I have had to wait, and sometimes I get quite out of patience. It is now fourteen months since I have heard a syllable from you or the church, except some newspaper stories, or the like. One of those was, that Brothers Joseph and Hyrum had been assassinated. Such things, though we do not believe them, give us great uneasiness, and make our situation very unpleasant.

Nothing but the privilege of seeing you would give me more pleasure at the present time, than to know your situation and circumstances; whether you are in Philadelphia or Nauvoo, and how you prosper? whether those who volunteered to befriend you, are friends indeed; and how you are contented in my absence? whether you hold out faithful yet? I hope and trust you do.

Should they kill Brother Joseph, and half the church, we know it is the truth; and God's purposes will roll on, and be fulfilled in spite of all things. If he is killed, what has befallen him more than the rest of the prophets? Nothing. But I hope and trust it is not so.

My ignorance of your whereabouts troubles

me a great deal, and had I known that it was going to give me so much uneasiness I never should have consented for you to leave Nauvoo, but I fondly hope you are in Nauvoo, and boarding with Brother Schwartze. If I knew that was the case, I should rest quite contented. I suppose, dear, you still think your lot is a hard one at the best, and so it is, taking an abstract view of it, that is, unconnected with the reward of your privations. But we must learn to look ahead and live in anticipation, or as the phrenologists say, we must cultivate the *bump of hope*, and get a large share of that, and then we shall be able to comfort ourselves now, with the anticipations of the future.—For my own part, the thoughts of our meeting again, and having the privilege of communing together, is truly a great pleasure, and keeps my spirits up under all circumstances. Only think for one moment—my heart leaps for joy while I write it—when we shall meet together. Then we can sit down and talk over all our trials and difficulties, and look back with pleasure upon the past, knowing we have done our duty and stand approved in the sight of Heaven.

When I do return, if the Lord will, I intend securing what you have ever desired,—a comfortable dwelling; and if the Lord should see fit to call me to go forth again to preach the gospel, I intend to see it well stocked with provisions for your use while I am gone, except I should have to come on such another mission as this. If I should have to come on such a mission again, I tell you what, I think you would have to come with me; for I don't think I should be willing to be separated from you so long again. However, I guess I will get home again before I talk of going away.

Dear, I must begin to draw my letter to a close, as my space is getting small, and you will please excuse all blunders, as I have written in a hurry. I am just on the point of going to pay Bro. Pratt a visit on the island of Tooboui, and I anticipate a pleasant time.—He has built up quite a branch of the church there. We have altogether, according to the last accounts received from the brethren, baptized forty-three or forty-five.—About one third are English and Americans, and the rest natives. Rather slow work, but the Lord's will be done; and if we do the best we can, of course it is all that is required of us, whether much or little is done.

I oftimes, dear, imagine myself returning home, and just landing up by the old stone house, or just entering the threshold of the door, and of clasping my own dear wife to my bosom, and greeting all of my dear friends.—Methinks I can now see you all gathering around me, and with eager visage, making a thousand enquiries, while I shall be so overjoyed that I shall not be able to give an answer to any of them, but making equally as many of you. O, that will be joyful,—joyful joyful, joyful, and the bare anticipation of it, repays us for all we have to endure in consequence of our separation.

I suppose you would like to know how I get along as regards my temporal affairs. To that I would say, I lack for nothing that I stand in need of. The Lord has been true to his promise—I have ever found those who were ready to administer to my wants, and I have never been destitute of money since I left America, which is more than I could say while I was travelling there. I have lived with Bro. Lincoln ever since I have been here. Both he and Sister Lincoln treat me as one of their own family. They want me to stay with them as long as I am here. So you see the Lord has provided abundantly for me.

Now, I suppose you would like to know when I intend to start for home. Well, I'll tell you. I have engaged my passage already Ah! that makes your eyes shine. But stop: I did not tell you when the vessel was going to sail. It is a whale ship, and she has gone out to fill up, and will return here in ten months, and if the Lord will, I shall go home in her. At any rate I have engaged to. I must now close. Please excuse all mistakes. I am, as ever, your affectionate husband,

BENJ. F. GROUARD.

From the Millennial Star.

A SHORT TOUR THROUGH THE CLITHEROE CONFERENCE.

On the 4th of May I met with the Saints in Blackburn by request, on the occasion of the opening a new room for worship. I addressed them in the morning and evening, and Elder Speakman in the afternoon. The room was filled, and we had an interesting time with the Saints. I found a flourishing branch of the church here; it being also the first time I had ever been privileged with meeting the Saints in the Clitheroe conference.

On the 5th, in company with Elder Speakman, I visited the ruins of Whalley Abbey, situated in a most beautiful locality of hills, and woods, and streams. It had originally been very extensive, but ruins alone existed, with the exception of a small portion of building which is occupied by a few families. It appears to have been foundec in the year 1000.

On the 6th we were favored with a most interesting visit to Stoneyhurst, a Catholic col-

lege, and as I was informed, the most extensive establishment in England. One large room was splendidly decorated with paintings of great value, by the great masters. The museum did not contain a large collection either of the natural or animal kingdom, yet a number of specimens were rich and costly, especially some small sculptures in marble, of the Savior, valued at a very high price.

We visited the various apartments of this extensive library, which we found enriched with the most valuable works, many of great antiquity, especially a copy of St. Paul's Epistles, upon parchment, which was said to have been in the hands of the society more than a thousand years; beside it lay Queen Mary's prayer-book, and sundry antique articles.

The lodgings, studies, and chapel for the boys, appeared convenient and comfortable; they have several hundreds passing through a course of education.

The principal chapel connected with the college is fitted up in a most costly manner; the organ, altar piece, crosses, candlesticks, &c., were rich indeed, while one window contained a representation of the thirteen apostles (including St. Paul,) in stained glass as large as life, got up at a great expense. They have also a beautiful garden connnected with the establishment, the separate compartments of which are divided by yew-tree fences, about twelve feet high, four feet thick, and from forty to two hundred feet long, as the case required; I suppose not equalled in extent in England.

After leaving the college we travelled to Waddington, a village a short distance from Clitheroe, over the Ribble on the Yorkshire side, where we partook of the hospitality of friend Cottom. While here we visited the alms-house built and dedicated by Sir Robert Parker, A. D. 1700, for the poor widows of the parish.

On the 7th we walked to Clitheroe and Chatburn, and visited the Saints in those places.—I was much pleased with the meek and quiet spirit manifested amongst them. I walked through the village of Chatburn, of which Elder Kimball speaks in his journal, as walking through it with his head uncovered and blessing the place, while the children had hold of his garments as he passed along. I felt the spirit of God rest upon me while passing through the street where such scenes of interest had transpired with Elder Kimball and other servants of God.

During our travels on the 8th, we had the pleasure of witnessing Father Richard Smithies display his skill in beguiling some fine trout from the river Ribble with the artificial fly.—It was the first time I had ever seen this mode of fishing, and it appeared decidedly the most skilful in the whole routine of fishing. Father Smithies is seventy years of age, in good health, and as a fisherman is not supposed to be surpassed in the country. On our return to Clitheroe we visited the old castle or tower in that place, which appears to have been a very strong hold in its day.

On Sunday the 11th, I attended the quarterly conference at Clitheroe. Elder Speakman was called to preside. The fore part of the day was taken up with a representation of the branches; some alterations in the conference, and in the ordination of one elder, two priests, three teachers, and three deacons. A short time was also occupied in giving instructions.

In the afternoon we administered the sacrament, after which the Saints were called upon to occupy the time in bearing testimony to the work of God. The brethren and sisters followed each other in their testimony one by one, until a considerable number had spoken, and truly the spirit and power of God rested upon the assembly until they were melted into tears; many wept while bearing their testimony; it was indeed, an interesting time to us all.

The elder said that when Brother Kimbal left him, he told him to take good care of his lambs; he said he had eddeavored to do so, and indeed they had been as lambs, and as children obedient and willing to hearken to counsel.

While sitting in the midst of those loving Saints, I was overwhelmed with the spirit and power of God, and the simplicity, love, and union of the Saints who were assembled, I had not power of utterance to express the feelings of my heart, but found myself in tears of joy and gladness. I addressed the Saints in the evening, and had a full house, and at the dismissal of the meeting, when I was called to take my leave of them, the hearty shake of the hand, and the flowing tears spoke louder the sentiments of the heart than the words which accompanied them of 'Good bye,' and 'God bless you!' My prayer to God is, that he will bless that people and all faithful Saints, and give them a standing with the sons and daughters of Zion.

I left Clitheroe on the 12th and arrived at Preston in the evening, and had the privilege of addressing a large assembly of Saints and friends from the 102d Psalm and 16th verse.—I was followed by Elder Milton Holmes. We both felt the spirit of the subject, and had a good meeting. Elder Hardy, the presiding elder of the conference, was present. Preston was the first place to receive the work in this

country, and it has produced much good fruit, and the Saints there still have the spirit of the work. W. WOODRUFF.

TIMES AND SEASONS.

CITY OF NAUVOO,
AUG. 1, 1845.

Roof of the Temple.—The *first* roof of the Temple, has been made of white pine shingles and plank. The *second*, (for a building which will cost about *two millions*, is worthy) most probably, will be constructed of zinc, lead, copper, or porcelain. An experiment of sheet lead, covering a portion of the shingles, has already been made.

WHO CAN MEASURE ARMS WITH GOD?

There is some consolation to the Saints, after having labored diligently twelve or fifteen years to warn the world of approaching calamities and woes, amid slander, persecution, assassination, and the stratagems and vilifications of false brethren, to see the work of the Lord spread from sea to sea, from nation to nation, and from continent to continent. And more than all this, to witness how admirably the Almighty backs up the words of his servants, with "distress," among the nations; with "divisions" in governments, churches, neighborhoods and communities; and pours out fire, flood, hail storms, and an unappeasable murderous spirit among all people. Verily verily, these signs of coming events, and future glory, too visible not to be seen, and too powerful to be resisted, cause poor frail humanity to reflect, to ponder, to marvel, to wonder, to pray, to hush, to awake, to prepare, to wait, to watch, and to exclaim: *Who can measure arms with God?*

GENERAL CONFERENCE.

NOTICE is hereby given to the members of the Church of Jesus Christ of Latter-day Saints, throughout the whole world, that there will be a General Conference of said church in the TEMPLE OF THE LORD, in the City of Joseph, commencing on the sixth day of October next, at ten o'clock in the forenoon.

We would say to all the saints abroad, when you come to the General Conference, bring with you provisions to sustain yourselves while you stay here, and also some to give to your brethren, as there are many poor here, who have small gardens and do not raise grain, or make butter, or cheese, or raise fowls, &c., &c.; and you that have them, bring them with you, and gladden the hearts of your brethren, who labor daily for your welfare and salvation, to build the Temple and Nauvoo House, and to fulfil the commandments of God, for a turn about we consider is no more than fair play.

By order of the Council,
WILLARD RICHARDS, *Recorder.*
City of Joseph, August, 1845.

WHOLESALE MURDER.

The Savior said, speaking of the last days, *they will kill one another*, and every day's doings brings the truth and fulfilment of the prophecy to our view. In fact murder has become as common as any other crime that is committed. What, however, shows the sin, more glaring is, that neighborhoods, states and nations are the perpetrators, and apologists of wilful murder, and the various governments of the earth, wink at it. As cases in point, we will cite the extermination and murders of the Mormons in Missouri; the Lynch murders of the gamblers at Vicksburg, and the assassination of Joseph and Hyrum Smith at Carthage. No successful effort of the Americans has ever been made to wipe out these foul stains and vigorously punish the offenders, nor will there be anything done to retrieve the cankered character of the states implicated, or nation degraded.

The spirit of the last days is, MURDER! retaliatory murder and ruin! To substantiate this horrid aspect of the passions, revenge and folly of man, we quote from a cotemporary journal the following:

THE MASSACRE OF DAHARA.

Upon this atrocious massacre the Courier Francais has the following appropriate remarks. We may consider them as marking the opinion of the French press upon an enormity which would have disgraced even the savages who were the victims of this fiendish cruelty:

"See what has just happened in Algiers.—Colonel Pelissier, commanding an expeditionary column in the Dahara, and pursuing the tribe of the Ouled Riahs, found no other means of reducing them than to burn or stifle 500 Arabs, men, women and children, who had taken refuge in a cavern. This atrocity, committed in cold blood, and without necessity, will cause every man to shrill with indignation; and, for the honor of France, it is our most imperative duty to brand it with reprobation, in the name of the army, in the name of the nation, in the name of the Government itself, which cannot without shame approve of an act praised in one of Marshal Bugeaud's journals! An act worthy of the Spanish adventurers of the 16th century, conquering the New World; worthy of the buccaneers of the

worst description; but unworthy of the noble and holy France in the 19th century, who combats heroically on the field of battle, but does not massacre her conquered enemies; who wages war with the sword and not with fagots; who, in fine, is a soldier, and not an incendiary. France, we answer for it, will stigmatize with unanimous reprobation a monstrous act like this; such as one may read of in the annals of savage tribes, and of Mandarin's bands; such, that in reading the account in the bulletin of the army, which prepares, under the national colors, to carry civilization into Africa, we remain mournfully astonished and afflicted, and are obliged to ask if France civilizes or barbarizes in Algeria! And it is not enough for public opinion to separate energetically the country from all joint responsibility in this abominable act of a French colonel.

The government must pronounce, after an inquiry, on the morality of this military act, or else its protestations of love of peace will appear in the eyes of Europe nothing but the jugglery of the coward, who sets up for a peace observer with the powerful, and an exterminator with the feeble! Let it not be said of France that she has re-established the punishment of the stake against Mussulman Arabs defending their faith and their independence with arms in their hands; let it not be said that the cruelties of the holy office have re-appeared in her generous army; and that, in order to reduce fanatics, she keeps executioners. We have said that this atrocity was committed in cold blood, and without necessity. Yes, in cold blood, for the roasting, which is the proper name for this feat of arms, lasted from the morning of June 18, to one o'clock of the night of the 19th, and the operation was performed leisurely, with intermissions calculated to watch the effect of the punishment on the victims. Yes, without necessity, for if Colonel Pelissier had waited twenty-four hours longer, those unfortunates, without food and without water, would have surrendered at discretion; but fire seemed more expeditious. Unless the investigation which we demand brings to light extenuating circumstances, this act before divine and human laws, can only be designated by one name that of crime. A crime—and we know the terrible weight of that word—it is not on a triumphal arch that the remembrance of the exploit of the cavern of the Ouled Riahs will be engraven, but on the pillory of history."

The Courrier then goes on to contrast this horrible affair with the language of Marshal Bugeaud, in his last proclamation to the Arabs, where he promises them a paternal protection, urges them to place confidence in the French as their friends, and recommends to them the practices and usages of civilized society. It next fixes upon Marshal Bugeaud himself the responsibility of the proceedings of Colonel Pelissier, by stating that it has been spoken of with eulogium by the France Algerienne, a paper published at Algiers "under the censorship of the Governor-General."

The Heraldo, of Madrid, publishes a letter from its correspondent in Algeria, who is one of the officers sent by the Spanish Government to attend the operations of the French army in that quarter. The writer had witnessed the horrible destruction of the Riah Kabyl tribe of the Dahara, and, whilst striving to justify the atrocious deed, fully confirms its worst features. We can afford room but for the following extract from his communication:

"At half-past four I proceeded to the grotto, with two officers of the Engineers, an officer of the Artillery, and a detachment of between fifty and sixty men of those corps. At the entrance there were dead animals already in a state of putrefaction, and enveloped in woolen coverings, which were still burning. We reached the entrance amidst a foot high of ashes and dust, and thence penetrated into a cavity of about 32 steps. Nothing can convey an idea of the horrible aspect the cavern presented. All the dead bodies were naked, and in positions denoting the convulsions they had endured before the poor creatures had expired; the blood dropped from their mouths owing to their putrefaction; but what made one shudder most, was to see the number of infants at the breast lying amidst the wrecks of sheep, bags of beans &c. One also beheld earthenware vases which had contained water, boxes of papers, and a large number of various other things; despite all the efforts of the officers, the soldiers could not be prevented from seizing upon them, searching for jewelry, and carrying away burnouses all covered with blood. I have bought a necklace taken from one of the corpses, and I shall keep it, as well as two yataghans the Colonel has sent us, as memorials of this fearful scene. Nobody can tell what has passed in the grotto, whether the Arabs, stifled by the smoke resigned themselves to death with the stoicism they glory in, or their leaders and the fanatic Marabouts opposed their leaving the cavern.—Be this as it may, the drama has been truly horrible, and never was more barbarous bravery displayed at Sagountum and Numantia.—The dead bodies amounted to between eight hundred and a thousand. The Colonel would not believe our report, and has sent other officers to count the dead. About six hundred were drawn out of the grotto, not including all

those heaped over one another, and the infants at the breast, who were almost all concealed in their mother's clothes."

☞ Now we will simply add to the above awful murder, that it embraces the genuine spirit of the age; no matter how much so-ever the French papers may *pretend* to condemn the act as an outrage, *they* like the Americans, in the Missouri murders, the Vicksburg lynching, and the Carthage martyrdom, may speak great swelling words, but they will never *punish* the offenders. Blood touches blood;—the French could kindle the fire and kill, and the Spanish could rob the dead. Missouri could expel and murder her own citizens with impunity; Philadelphia and Vicksburg could take the law into their own hands; and Illinois could shut up the prophets and martyr them in cold blood, while the Governor was catechising the saints to observe the law, within a stones throw as it were, and what is the result? The murderers go unpunished, and silently are applauded for the hellish deed.

"O earth, earth, earth, hear the word of the Lord," for all this blood shall be avenged!—Fire, storm, war, pestilence and famine, shall continue to waste the wicked, until a man shall be as precious as fine gold. Howl, ye nations, for the day of your desolation hastens to wipe the earth where your spots of power, are now red with the evidences of your guilt! Weep, for God will feed you with judgments until you are fitted as convenient flesh for the fowls of the mountains, and the beasts of the wilderness! Wade on in your glory, if human blood has any glory in being sprinkled upon the skirts of nations professing to be *Christain!* Wade on! the hour of judgment is nigh! The present kingdoms are crumbling to pieces! This generation shall not pass till you enter into your degredation and doom, "where the worm dieth not and the fire is not quenched."

JUDGMENTS.

There have been so many judgments poured out upon various parts of the earth, thus far this year, that we have thought it advisable to collect a few of them for a sample. The Savior said, as John has recorded: "For judgment I am come into this world," and with the calamities which have been wasting the lives and property of many places, we see the evidence of the word. Nor is this all that Jesus said upon the subject of his mission. He said as is recorded in Matthew:

"Think not that I am come to send peace on earth: I came not to send peace, but a sword.

For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

And a man's foes shall be they of his own household."

People generally have maintained in their belief about what the Savior was to do, wrong notions. He was to come the *second time* without sin unto salvation, but before he comes, was to come the great and notable day of the Lord; a day of wrath, doubt, vexation, and war.

Yea, more, for Jesus said, as Luke has written:

"I am come to send fire on the earth; and what will I, if it be already kindled?

But I have a baptism to be baptised with; and how am I straitened till it be accomplished.

Suppose ye that I come to give peace on earth; I tell you, Nay; but rather division?

For from henceforth there shall be five in one house divided, three against two, and two against three.

The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law."

Now, if we take the "divisions" in the various sectarian churches as to *slavery*, the language and predictions of Jesus are proven; as to the "*fire*" we will bring in the following account for a few of the many calamities, which have fallen upon many places like a "fire-shower of ruin," as samples of this year's troubles:

The fires of 1845.—We do not remember ever to have heard of so many great fires in any one short period of time, says the New York Herald as have happened on this continent in the first six months of 1845. We annex a list of the losses experienced, in the order in which they occurred:

Barbadoes,	$2,000,000
Pittsburgh,	3,500,000
London, Conn.,	500,000
Fayetteville,	500,000
Quebec,	7,500,000
Matanzas,	1,000,000
New York,	6,00,000
Total,	$21,000,000

This aggregate surpasses the loss by the great fire in New York in 1835. Then about twenty millions of dollars of property was destroyed.

☞ The foregoing list is only of a few cities the lesser places and fires in the woods, the burning of many steamboats and vessels swelling the list to almost *fifty millions*, might be added with equal certainty but we will let it rest for the present.

Another and still more important part of the drama, is the great loss of human life in many if not all of these great fires. As we have not the list at hand we have to omit the particulars.

We will conclude this hasty article with a few foreign items:

Awful Loss of Life at Yarmouth.—Never, since the devastating plague of 1759, has Yarmouth witnessed any calamity like the present. The total number of bodies found, on the last report, was 78, though it is supposed that some thirty or forty more may yet be found. Every one feels as though it were some special judgment, and every countenance is expressive of woe at the lamentable event, and the horrid details that have been narrated at the inquests held upon the bodies.

Snow Storm in Russia.—In the southwest provinces of Russia, a violent snow storm occurred about the middle of March, which continued for six days. It extended over the governments of Volhynia, Podolia, and the province of Bessarbia, and caused the greatest destruction to life and property. Seventy-six persons are reported to have perished.

Fire and Dreadful loss of Life in Spain.—An accident, which produced a most lamentable catastrophe, happened on the 3d ultimo, at Valencia, in Spain. A fire broke out in the premises of a confectioner, but was readily extinguished without any serious consequences; but at a manufactory of cigars, nearly adjoining, several hundred of young women were employed at the time. A report got among them that the gas pipes had burst, and that they were likely all to be burnt alive. Under the terror of this impression, they all rushed to the doors and staircases, and in the confusion, eighteen were killed, and fifty so seriously injured that they were obliged to be carried to the hospital.

SPIRIT OF THE LAST DAYS.

We give below a frightful sketch from an English paper, to show that the spirit of the last days, like the atmosphere, presses upon the whole globe. The Savior's words are forcible; *They will kill one another:*

Frightful Fanaticism.—There are several Austrian Steamboats which carry passengers from various places to and from Constantinople; particularly Pilgrims, Dervishes and other religious travellers. A terrible event lately occurred on board the Austrian Steamer Express, from Trebizond to Constantinople, which exhibits the fanaticism prevailing in that country. She took in passengers at Sinope, and among others, two Dervishes from Candahar, in Afghanistan, who had been expelled from Trebizond and Samsone. A few hours after the ship had put to sea, the two Dervishes, having first repeated devoutly their prayers before the whole ship's company, rose up with sudden fury. One drew out a pistol, and the other a double-edged sharp dagger or dirk from his girdle, and they both then fell upon the passengers with the most determined purpose of murder. The pistol was fired at a young Greek, who died of the wound he received.—The murderer then drawing his large knife, attacked an Armenian with it, and actually ripped up his belly, killing him on the spot. The next victims were the restaurateur of the vessel and his waiter, who received several severe wounds from the dagger of the other assassin. The agent of the steamboat, hearing some scuffle, went forward to inquire the meaning of it, when he and a sailor who accompanied him were assailed by the furious ruffians, and dangerously wounded—the agent without hope of recovery. All this passed in a few seconds of time. Nobody on board was armed, and the scene of terror and confusion among the crew and the passengers surpassed all description.—The captain was writing in his cabin when the alarm reached him. He showed great presence of mind. He recollected that on one of the paddle-boxes there was a musket with a bayonet. He sprang at once upon the paddle-box, detached the bayonet from the gun, and with his weapon fell upon the most furious of the Dervishes. He pierced him through the neck and he fell dead upon the deck. At the same time, one of the ship's engineers dashed out the brains of the other by beating him about the head with a bucket. The struggle for a few minutes between the two fiends and their assailants was terrible. Five, including the Dervishes, in this frantic assault of fanaticism, were killed, and four others wounded. The Dervishes were supposed to be mad with opium; and considered the murder of Giaours as a high-religious act of self-devotion, for they must have known that they were thereby rushing to inevitable death themselves.

SPEECH OF ELDER H. C. KIMBALL, DELIVERED JUNE 1ST 1845.

REPORTED BY G. D. WATT.

I would wish the congregation to get seats as much as possible, and be perfectly still, for it will be with great difficulty that I can speak to be heard by this vast congregation without perfect order. Those that are on the outside cannot hear without perfect order, for no man, who has to speak to such a large congregation from this stand, but needs the prayers and faith of

this people, that they may have power of lungs to speak to them in a manner that they may hear. It is generally the case, when I speak here, it gives me much pain, even the thoughts of it. It strains my lungs, and I know it strains my brethren's lungs, and is killing them very fast. But I feel grateful to my heavenly Father, and thank his name that I have a privilege of assembling with you again and with my brethren and sisters. It is a great blessing from the hands of the great God.

I am aware that my brethren, with myself, are enjoying great privileges and blessings at this time, that they formerly were deprived of: therefore, I know it is necessary for us to appreciate these things and the favors and blessings that our heavenly Father is bestowing upon us day by day. I must confess that I am astonished, many times, to see the poverty and distress that this people have labored under, diligently to build a place of rest to themselves as a people. Where is there a people more blessed than we are? God is favoring us day by day; and leading our enemies as a horse is led by the reins. For what purpose? In order that he may carry on his work, and erect that building. I presume that the servants of God, for the sake of having that accomplished, would go into the wilderness in this case and wear sheep skins and goat skins for their apparel and live upon bread and water, for the sake of having that building built, (the Temple) and the Nauvoo House. These are my feelings by night and by day. It is uppermost in my mind, and I know it is with my brethren. You are not aware of the feelings that they have in their bosoms on this account. They meet together and have all the time labored, in the night and in the day: in the night to offer up their prayers before God. Many times we do not go to bed until three o'clock in the morning, calling on the Father in the name of Jesus, to protect us, until that house shall be built; and to lead our enemies away, and turn every thing in our favor.

I will mention one thing that we united in prayer for and called upon the Father in the name of Jesus: that our enemies should not have power to come in here, with vexatious writs, for his servants during this court, and they have not done it. Is not this a miracle? Yes; and we have asked for rain, and it has rained; and we have asked for God to heal the sick, and he has healed them without an exception: that is, he has healed them, or they are mending in answer to our prayers. Are not these great blessings? Does not this prove that God is with this people? Yes, verily, his name is to be praised, if this people will feel the same interest for the building up of this kingdom, and for the erecting of those houses, his will will be done, and there is no power that can stay them, and when that is done, I am satisfied; I do not care if I go into the wilderness the next day.

But we feel a desire that the Elders, yea, we have a wish that they should not go forth as we have had to, for ten or twelve years, without an endowment; but we want when you go to the nations of the earth, you may have that blessing; for you have got to do all this ere long in obedience to the commandments of God; for you must go to the Islands of the sea, before long, and until that is done we cannot rest day nor night.

I am not speaking these things because I see a neglect. I do not see it; but I know there is a good feeling among this people. This people are willing to do any thing under heaven they are counselled to do. There never was a more obedient people on the face of the earth. I love them. My brethren love them. They are willing when the time comes to give their lives for them; but we do not want to give them away foolishly. I suppose some might think we were cowards. I tell you it is not so, and there need not any one call us cowards. Was Joseph a coward? Was Hyrum a coward? No; but if they had gone into the wilderness, a great many would have called them cowards.

They gave themselves up because the people said they were cowards; but they were not. They were willing to stand by their brethren, and if you call us cowards we will do as they do, (if we are a mind to.) This is the reason; but if you will call us cowards, so be it; we have not acted the cowardly part yet. We have stood and fought; we have stood our ground and saved the sheep, and none have gone away but goats. Goats have not got any wool; they may give a little milk; but its poor stuff. This is true. Those who have gone away, they are *goats*. We have got the sheep, and they are good sheep; they like the salt that they get from the good shepherd; they know it is good. They huddle together here every Sabbath, and if there is no shepherd here to feed them, they come here, to the stamping ground, because they love to come here. Why? Because they feel so well to get together. That shows they are of one heart and mind.

But what is this in comparison to what it will be ten years from this time. Ten years will not more than pass away, before we will be where the goats can not get, where they will not get, for they will not have any place among us. We will be in a land of peace, where we can worship God without molestation.

Let us go to work and build this house. Roll out your rusty dollars, and your rusty coppers,

and let us rush on this house as fast as possible. When you get it done you will have joy and gladness, and greater shouting, than we had when the cap stone was laid. We will make this city ring with hosannas to the Most High God. This is only a little way ahead, and shall we not put the best foot foremost? Yes; and when we sleep let us sleep with one leg out of bed, and one eye open. Let us beware of those fellows, that do not like us very well. At this time a few of them do not like to dwell in our midst; they are afraid of the boys. Well, we will have no more whittling at present; let the boys go to school and attend to their own business. You can see how fast that house is going up. You will see an addition to it all the time, until the last shingle goes on. We will have our next Conference in it. I feel to rejoice; my heart is glad, and I feel to praise the Lord all the time. I do not go out of doors, and look at that house, but the prayer of my heart is, 'O, Lord save this people, and help them to build thy house."

This is the prayer of my brethren. We know each others feelings; there is no contrary dispositions among them at all; we are of one heart and mind, and when we are called together, and get in council together, it is often two o'clock before we think what we are about, and it is quite a job to separate us then. The love we have for each other, surpasses the love of women. I believe that is scripture, so you will not think strange of it. Their hearts are glad; their spirits are united; it revives them to meet with each other; they are not dropping, and hanging down their heads, all the time but they are lifting up their hearts. That is the spirit I love this because it is the spirit we should all cultivate, and cheer each other's hearts, and make each other glad, to feed and clothe each other, for this is comely in the sight of God.

I have nothing but the best of feelings towards this people. I love them. I love to behold them. I love to meet them in the street, and when I meet them, I am not afraid of them. I want to be where we can walk the street, by night, and by day, when there shall not be a man in our midst of whom we are afraid. A place where a man will not be shook to pieces with the ague, and I want to see my brethren there, but I am bound to stay while they stay, and when they go, I go, and this is my prayer all the day long.

Now, brethren, and sisters, you have my best feelings and you have the feelings of my brethren. We want to go to the same exaltation; the same glory; the same kingdom, and mansions of our Father, where Joseph has gone, and Hyrum has gone, and we want you all to go, if you listen to council, and not go to teaching what you have no authority to teach, for such a doctrine is the doctrine of devils, and not of God.

Let us let these things alone, and teach what we have authority to teach: the doctrine of repentance and baptism for the remission of sins. The sisters have authority to teach the doctrine of repentance and baptism, for remission of sins, and let them call upon their husbands to administer the ordinance of baptism.

Brethren and sisters, you have my good feelings, from this time henceforth and forever. Amen.

From the N. Y. Messenger.

STILL LATER FROM ENGLAND.

We are happy to have the pleasure to present to our readers a very interesting letter from Bro. Hedlock in England. In it will be found matter of great interest.

Liverpool, May 8, 1845.

Dear Brother Pratt:—

I stop from a meeting this afternoon to address a few lines to you in reply to your last favor, which came safe to hand by the last steamer. I am pleased to learn of your wish to correspond with me, and you may expect a letter from me every two weeks. I had almost concluded that my brethren in America had forgotten me, and the saints in England; I have not received a Prophet since they were printed, those that you send to others come safe, and are forwarded immediately to the owners. Bro. Woodruff's family are in Liverpool, and are well; he is now in Carlisle conference; he will return soon, and then go to London, and from there will visit the saints in the midland counties. Elder Milton Holmes presides over the Manchester conference well. Bro. Leonard Hardy presides over Weston conference and is well. Bro. Sheets has been very successful in the Bradford conference; many have been added to it through his labors; he is now going to preside over the Herefordshire conference, where his labors are much needed. Bro. E. H. Davis still presides over the London conference; he has proved himself worthy of all confidence, and the church is prospering under his teaching. Elder J. A Stratton is now in Wales, where there are a few branches of the church associated with the Liverpool conference;—these branches were raised up by Elder Burnham. Elder Henshaw is preaching successfully in South Wales to the native Welch in their own language. Capt. Dan Jones is in Wrexham, North Wales, and is laying a

foundation for a great work, among the Welch mountains; he has published a work similar to the Voice of Warning, in the Welch language; by some it is well received, and publicly lectured against by others: an extract of a letter that I received from him the other day, will give you the best idea of Elder Jones' feelings and determination.

He says, in reply to a letter written to him. "that I am a minister plenipotentiary for the King of kings, an envoy extraordinary bearing important despatches fraught with life and peace to the best, the most ancient nation extant, having my credentials emanating from the high court of heaven, sealed with the kingly authority of Omnipotence: this is my occupation; is it not a good one? My former occupation was commanding a Mississippi duck (steamboat) not brought up at the feet of Gamaliel, but in the rude school of Neptune, an unvarnished sailor, a tar of the five oceans; my residence will be somewhere in my father's vineyard, I know not where he may send me, but suppose it will be among the mountains."

There has not been much done in Ireland, the people are so bound by poverty, and so dependent upon their landlords, that they dare not admit any one to preach in their neighborhoods or keep them over night if the reader of the parish forbids them; if they disobeyed his order, he would inform the bishops and overseers of the parish, and they the landlord, and the people would forfeit their homes and employment, and this is the great reason why the gospel does not spread more in Ireland. Elder Paul Harrison, a native of Ireland, was appointed by the general conference to go to Ireland and preach among the saints, and do what he could to increase the number of saints in (Hibernia) Ireland. I expect to visit Ireland in a few days, for a short time on business.

Elder ——— who left Scotland as time keeper on a line of railway in France, has baptized two since he has been there, and is still strong in the faith; he further adds, that if the gospel was preached in the language of the country, he thinks that thousands would embrace it, for in general, the people have lost confidence in the priests of the day, and infidelity prevails for want of an understanding of the new principles and order of the kingdom of God.

I received a letter from Elder Andrew Anderson, in Montipeer township, Australia, by the politeness of Elder G. P. Waugh of Edinburgh. Elder Anderson was one of the first that was baptized in modern Athens by Elder Pratt, while on a mission in Scotland. Elder Anderson went out with his family to Sydney with a view to better the condition of his family, and took advantage of a free passage for a year's servitude at moderate wages.

It appears from the tenor of his letter, that he has organized a branch of the church there consisting of nine members, and is strong in the faith, and is preaching the gospel and baptizing. He has written for a parcel of books and the Millennial Star, which I shall forward to him. I will give you a short extract from Anderson's letter, that you may judge better of the situation of things in that country.—"The only answer that I have received from Europe, was in answer to a letter this day three years, Dec. 25, 1844; and I am glad to state to you that I am much better situated than I was then, as it regards having peace and quietness to discharge our several duties the best way we can. The work of the Lord is moving slowly on here. Since I began this letter I have been called the distance of eighteen miles to baptize a man and his wife; they had written a letter to me, but I did not receive it, so the man came to see what was the reason why I did not come; when he found I had not received his letter, he made known what he wanted, and said one of your brethren came to live with me and my wife in our hut, and has been the means of bringing us out of darkness into the marvellous light, he further said that he would gladly obey the gospel but his wife was desirous that we should make no delay in coming, as she was desirous of receiving and obeying the gospel likewise: we travelled all night and got there at sunrise, and was rejoiced to find the wife of him who had come for me, ready to receive the ordinances of the gospel; as soon as I conveniently could I attended to the duties, and we experienced much of the goodness of God. The love that burns in their hearts towards you and al the saints is great; the names of the members of the church as far as I know, are, Andrew Anderson, elder, Charles Gale, elder, William Jones, priest, and Bishop Noble, Currin, teachers, Henry Gale, Henry Sullivan, Robert Fisher, Ann Fisher and Mrs. Anderson. I have endeavored to spread the glorious dispensation to the children of men, to deliver them from the wrath to come, and bring them into the new and everlasting covenant, in which I rejoice in the midst of tribulation in this my exile. I have gone many miles to preach the gospel, and by so doing pulled down censure upon my own head, for I was told that one of the magistrates of the district of Wellington was to banish me out of this, however, they

have never tried as yet. The last two winters I put out hand bills the same as put up in Edinburgh at the first announcing by O. Pratt in that city. I preached on the subjects therein contained every Sunday evening; the last winter I preached in the town of Montpelier, where the first night the room was full and some standing out, and most of them Catholics." I have given the above extract at some length because it is the first particular information of the spread of the gospel in New South Wales. I have made arrangements to open a communication with Brother Anderson, and to receive and forward packages of goods to him, which may in future be a channel through which communications for the spread of the gospel may be more beneficial. Elder D. H. Sutherland from Stirling, Scotland, is accompanying his father to Canada, and will no doubt lift the warning voice again in that country, and it may be said that the work of the Lord is increasing with a firm and steady pace; the returns at last Grand conference shows an increase in one year (besides about four hundred that have emigrated during that period to Nauvoo,) and the prospect is, that the increase will be more numerous the present year than last, and from present appearances their will many more emigrate this season than last; the Saints in England receive the Joint Stock Company with delight because it holds out the prospect and is the sole object of the society to establish manufactories in Nauvoo, and to open a trade between this country and America, and give employment to the poor when they arrive in Zion, and furnish food for the poor saints in this country and create business for the whole church more or less.

We have taken every lawful step in the organizing of the British American Commercial Joint Stock Company; we have got a provisional register which enables us to form the company according to act of Parliament. We shall be fully registered in about three months, the saints in Britain are very spirited about it, and according to prospects we shall be enabled to raise about fifteen or twenty thousand pounds by next New-year's day to be then conveyed to Nauvoo by a committee, to be invested in erecting and supplying manufactories for the best interest of all the church; and it is the intention of the Company to open a trade between England and America. We have commenced the business of commission and forwarding agency to all parts, and are intending to extend business as fast as circumstances will permit; we want in order to facilitate business, agencies formed in Boston, New-York, Philadelphia, and New Orleans, and in Quebec and Montreal, and should it meet your mind to co-operate with us in New-York and also to assist in forming agencies in Philadelphia and Boston. There should be spread in all those places at once, commission and forwarding agencies, and as the elders or others would travel procure orders for British manufactories, and having made arrangements, I should be able to supply orders and forward them, and according to business principles the more they performed the more pay they would have. I should be glad to receive a line from you stating your mind on the subject at your earliest convenience.

Please remember me to all the saints.

I remain your fellow-laborer

In the gospel of Christ.

REUBEN HEDLOCK.

HUMILITY.

It is recorded of one of the ablest and best of men of the age in which he lived, that when he heard of a criminal condemned to die, he used to think and often say, "Who can tell whether this man is not better than I? Or, if I am better, it is not to be ascribed to myself, but to the goodness of God." It is the advice of an Apostle, that "in lowness of mind, each should esteem others better than themselves;" and if we seriously reflect upon the many sinful passions and desires which sometimes arise in our minds, or many omissions of duty, our many unguarded expressions; there probably is not one of us, but will find reason humbly to acknowledge, that he knows more harm of himself than he knows of any one else.

KNOWLEDGE.

If a man would know himself, he must, with great care, cultivate that temper which will best dispose him to receive this knowledge.

A proper means of self knowledge is, to converse as much as you can with those who are your superiors in real excellence.

Would you know yourself, you must be very careful to attend to the frame and emotions of your mind, under some extraordinary incidents.

The N. Y. Sun says it is a well known fact that Nauvoo is the head quarters of a band of robbers, and that the Gov. should attend to them. What a Messel and what a discovery he has made! If he will send his devil down to our office we will give him the button. If we were really satisfied that 'Messe' wouldn't laugh, we would try and see what we could say. 'Now it is a well known fact, that a band of robbers make their head quarters in the city of N. Y., and the Governor ought to attend to it.' We've spelled, can I go out?—*Mes.*